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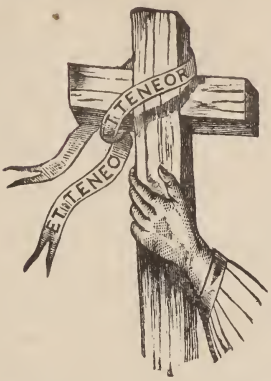
Woman's Work for Woman.



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THE MISSIONARY CONFERENCE IN CALCUTTA.

The following account from the pen of "H. H. H." in the *Presbyterian Journal* realizes in large measure the boundless aspirations of Rev. W. Fleming Stevenson, who wrote:

"I WATCHED the sun rise over the Himalayas, and as the light gathered, the boundless plains of India grew visible, stretching for a hundred miles to the south, dim and still among the shadows; but when the sun rose and smote the plains the shadows fled away, and all the sounds of life stole up into the air; and I longed for that day when Christ will rise in all His glory over the whole land—when the shadows of night and the sleep of death shall give place to the shining of the Sun of righteousness and all the waking of a spiritual life; and then I turned to see the mountain wall, height upon height of mighty mountain ranges, and behind them the endless peaks of snow, shining like some bright pathway out of this world into another; and I felt, in the clear glory of that sun, as if the great ingathering of the heathen people was already come."

The Missionary Conference convened in Calcutta, the capital city of India, on the 28th of December, was the largest ever held in any land. Four hundred and sixty names were enrolled as members. They came up to it from all parts of India—from Cashmere to Cape Comorin; from the eastern to the western coast. Burmah and Ceylon sent representatives, and there were several delegates from Japan. The assembled numbers represented

the various societies at work for Christ in India. The Christian people of Calcutta gave a warm welcome to the strangers in their midst, opening both their hearts and their homes. A Christian layman, General Sir Henry Ramsay, was chosen chairman. His address of welcome to the Conference was beautiful in its simplicity. He made touching allusion to the venerable men present at the first great Conference in India, held in Allahabad ten years ago—Dr. Wilson, of the Free Church Mission, Bombay; Dr. Mather, of the London Mission, Mizzapore; and Dr. Morrison, of our own mission; now all passed away. He spoke of the encouraging changes that had taken place in India within the last decade, indicating a vigorous life in the Christian church in India.

It was truly inspiring to look into the faces of so many workers for Christ in a heathen land. There were the honored veterans in the service, both men and women; and the young, just entering upon work in this part of the Master's vineyard. The light upon these upturned faces, both of young and old, was such as comes only from the cross. Happy workers in a blessed service!

The first session was devoted to papers and discussions upon the great work of preaching to the heathen. The papers were full of instruction and encouragement, and the discussion as to manner and method animated and suggestive. The young missionaries present could not fail to gather many valuable hints for future help and guidance. The afternoon session of this day was devoted to a subject full of interest to all—Sunday-school work among the heathen and Mohammedan children. The reports presented were most encouraging; for in no department of Christian labor have such rapid strides been made within the last ten years as in that of Sunday-school work. Though Sabbath-schools were opened in various parts of India more than thirty years ago, the work has grown surprisingly within the last decade, and there are now in many parts of India not only Sabbath-schools for the children of native Christian congregations, but for heathen children, both boys and girls. Now thousands of heathen children meet every Lord's day to sing Christian hymns, to repeat passages of Scripture, and to learn of Jesus, the only Saviour. To have even for one hour in the week the ears of these great bands of children, to teach them words of truth from the Bible, and to send these precious messages by their hands into thousands of heathen homes, is indeed a blessed privilege.

The training of native agents for Christian work among their own people occupied the time of the Conference during its third session. In the discussion of the subject several Christian natives took an active part. The subject of the afternoon was allied to the topic of the morning—the promotion of spiritual life and enthusiasm

in the churches of India. In the evening of this day there was a large and enthusiastic temperance meeting. A layman was in the chair, and made an effective address, followed by other excellent addresses, some full of the fire of genuine eloquence.

On the third day of the conference the educational work of missions was brought before the body, and the subject of higher education, as well as lower or mass education, ably and warmly discussed.

The evening of Saturday was devoted to a popular missionary meeting, over which the newly-elected lieutenant-governor, Sir Rivers Thompson, presided. In his opening address he referred to the presence of so large a number of missionaries in the capital of India as a significant fact, and remarked that, by establishing and extending missions in India, missionaries played no unimportant part in the government of the empire and in the advancement of civilization. It was indeed delightful to see one occupying a position of influence and honor among his fellow men, thus casting his influence on the side of right. While India has had those in high places who cared nothing for the things of God, she has also had, and still has, officials occupying prominent positions, who are steadfast friends of all that is good.

During the evening a missionary of Calcutta read an interesting and instructive paper on the census, giving valuable missionary statistics, showing the general progress of mission work in India. One of the most eloquent and impressive addresses of the evening was delivered by a native gentleman, an earnest Christian, who, though an active member of the bar, finds time to devote at least one or two evenings in each week to the work of preaching Christ to his heathen countrymen.

The morning of the fourth day of the Conference was set apart for the presentation of woman's work for woman in India. There was a large attendance, and much interest manifested in the subject. All the departments of work were reviewed, ladies alone taking part in the exercises. The reports presented were full of encouragement. Among the ladies who addressed the meeting by special request was Mrs. Major Tucker, of the Salvation Army. Her remarks were well received by the audience. The last lady who appeared upon the platform had spent forty-three years in mission work in India, and is still actively engaged in her chosen employment. . . .

The last hour of the Conference, as was meet, was spent in devotional exercises, and a great hush fell upon the assembly as fervent prayers ascended for God's blessing upon the Conference just closing.

At half-past four Sir Henry Ramsay rose and addressed a few suitable words of farewell to the delegates. To the hearty vote of

thanks extended to him as chairman he replied that he had received high honors from his country as well as from his queen, but this was the proudest honor of his life.

The three veterans of the Conference, Dr. Bennett, of Rangoon, Dr. Newton, of Lahore, and the Rev. George Bowen, of Bombay, made brief addresses. The audience then rose and united in singing the hymn "Jesus shall reign where'er the sun;" after which the benediction was pronounced by Dr. Bennett.

Thus closed the second decennial Conference. The Master, we feel, was with us, and his presence and blessing, we trust, will continue with us as we again take our places as laborers in the vineyard.

Papers presented at the woman's meeting of the Conference will appear in this and in successive numbers of *Woman's Work*.

WOMAN'S MEDICAL WORK IN THE INDIAN MISSION FIELD.

BY MISS HEWLETT, CHURCH MISSIONARY SOCIETY, UMRITSUR.

THE kind of work in which we women are engaged is at once the most interesting, promising and the most difficult in the Indian mission field. The most interesting, because, taking us into the zenanas, it shows us spectacles of human life which are not accessible to other workers. The most promising, because it takes us to the side of the sick, the sorrowful and the disconsolate, and gives us opportunities to touch the heart when it is most susceptible. The most difficult, because it must be accomplished by women unaided, who are weak in themselves, and who have until lately enjoyed but few facilities to prepare them for the work. Also because of the ignorance, helplessness and prejudices of the people in regard to healing the sick. Further, it will be remembered that ours is a double work; we attempt to save the soul as well as relieve the body. So heavily am I impressed with the responsibilities of my share of the work that I am often obliged to tell the Saviour of my patients, rather than tell my patients of the Saviour.

We have had an average of 125 patients a year in the Umritsur hospital (English). In the three years' work of the dispensary 9000 cases have received attention. Mrs. Grimke's text cards are used as tickets of admission, and in this way thousands of these precious messages must now be scattered over the city.

Will the women come to our hospital and submit to treatment? There is a great reluctance on their part to do it. They dread exceedingly to stay amid the strange surroundings and submit to the restrictions, and they resort to any excuse to get back to their homes, which have to them all the essentials of home, with their

dirt, buffaloes, dogs and hookas. A woman who has asserted that she has never had a child in her life will say that she has several children too young to be left in the house; while the number of weddings and funerals that occur when the women wish to get away is fabulous.

Yet there are many cases of genuine gratitude, and convalescents have walked two or three miles to bring us presents of flowers or fruit.

The training of native nurses and helpers can only be carried on where there is a hospital, and so far our success in this work has not been gratifying. We require women from the better classes to come forward and offer themselves for the work, as they do in England. They are not prepared to do that yet, although daughters of some good families attend our institution to learn medicine, and show much aptitude. The question as to the wisdom of attempting to bring out native ladies, with their ideas and habits of seclusion, into work of this kind, is answered by the hopelessness of otherwise obtaining anything like a sufficient number of persons for the zenana work.

All *locally* raised medical missionaries will not be so well qualified that they can obtain degrees; but the field is so great that thousands of workers of every degree might be employed. There is a sore and pressing need of help, but we shall do all we can till the help comes. Our zenana patients suffer much from the want of nursing and the neglect of our instructions by their friends. It is difficult, in our zenana work, for us to be faithful to the higher part of our commission, on account of the watchfulness of the men. My visits at a house were suddenly stopped the day after I had spoken of Jesus to the sick woman, by a message that *she had gone to Lahore.* In conclusion, may the mission field be saved from all lady doctors who are not healers of the soul.—*Indian Witness, Decennial Conference Edition.*

BUDDHA'S TOOTH.

KANDY, the ancient capital of the Highland Singalese, is a beautifully-situated little city of about ten thousand inhabitants, in a nest of hills, itself fifteen hundred feet above the sea; and the thickly-wooded hills around it are fully two thousand feet high. At the foot of its main street, which slopes down a hill, is a long artificial lake, made in 1807 by the then king of Kandy, and this sheet of water adds much to the loveliness of the scene. Here for centuries the Kandyan kings lived secure as if in their mountain fastnesses; but upon the conquest of the place by the British in 1815, a road was constructed through the mountains to the coast,

which even still presents wonders of engineering skill. Now a railway sends two trains daily to and from Colombo in a four hours' journey. The climate is delightful and the scenery charming. From the fourteenth century downwards the place has been distinguished as the headquarters of Buddhism, finding its centre in the temple of the Dalada, the shrine of Buddha's tooth, round which the Buddhist hierarchy gather.

This, with the adjoining palace, is the most interesting building in Ceylon. There is an octagonal stone edifice of two stories, in the upper part of which is an oriental library, containing several valuable Pali manuscripts, and the Buddhist Scriptures written on wood and sumptuously bound. A balcony runs outside, on which the kings of Kandy were wont in former times to appear before the people and to witness performances on the green below. The relic of the left eye-tooth of Gautama Buddha, here said to be enshrined, has a curious history. Rescued from his funeral pile B. C. 543, it was preserved for eight centuries at Dantapura, in South India, and brought to Ceylon A. D. 310. The Malabars afterwards captured it and took it back to India, but the great Prakrama recovered it. The Portuguese missionaries got possession of it in the sixteenth century, carried it away to Goa, and after refusing a large ransom offered for it by the Singalese, reduced it to powder and destroyed it at Goa in the presence of witnesses. The account of this destruction of the tooth is most circumstantial in the Portuguese records. Nevertheless, the Buddhist priests at Kandy produced another tooth, which they affirmed to be the real relic, that taken by the Portuguese being a counterfeit; and they conducted this to the shrine with great pomp and ceremonial. This is the relic now treasured with such care and reverence. It is probably not a human tooth at all, being, as those who have seen it affirm, much too large (two inches long) ever to have belonged to man.

When the British got possession of it in 1815, there was great excitement, the relic being regarded as a sort of national palladium. They allowed it, however, to be restored to its shrine amid great festivities. The sanctuary in which it reposes is a small chamber without a ray of light, in which the air is stifling, hot and heavy with the perfume of flowers; situated in the inmost recesses of the temple. The frames of the doors of this chamber are inlaid with carved ivory; and on a massive silver table, three feet six inches high, stands the bell-shaped shrine, jewelled and hung round with chains, and consisting of six cases, the largest five feet high, formed of silver gilt, inlaid with rubies. The others are similarly wrought, but diminishing in size gradually until, on removing the innermost one, about one foot in height, a golden

lotus is disclosed, on which reposes the sacred relic. In front of the silver altar is a table, upon which worshippers deposit their gifts.—*Indian Pictures.*

A DAY IN INDIA.

BY MRS. MURRAY MITCHELL.

I VERY much wish to advocate a mode of work I saw most successfully carried out by one of the missions I visited. Perhaps, if I simply relate what I saw in a day's outing with a missionary lady, it will best explain what I mean. My friend is the widow of a missionary, and a thorough, hearty, energetic missionary herself.

We started at eleven in the forenoon for a good long round. After driving a considerable way into the native town, through busy bazars and hot, odoriferous streets, we got into lanes so narrow and tortuous that we had to leave our ghari and walk; but with pith helmets and white umbrellas we did not mind the sun much, though he blazed over our heads with noontide fierceness. We speedily got into a thick network of houses, crowded together without the slightest order in their construction or arrangement—some large, some small, some high, some low, but all dilapidated and tumble-down, and most unattractive. One or two had crumbled into ruins, and an unsightly mass of bricks, clambered over by jungle and nettles, lay at one angle; at another were some low, ruinous bullock-sheds.

"This is my parish," said my friend, "and I am so fond of my women." It was easy to see that this was true. She was an enthusiast of a missionary. She has thirty houses here which she constantly visits. "Look there," she said, and looking up I saw a small iron-barred casement high in the wall, against which one or two faces were pressed eagerly looking out. "They are watching for me," she said, with a happy voice, and so they were. We entered the house, climbed up a steep ladder-like stair, and stood in a narrow slip of a room, where there were nine neatly-dressed women of all ages waiting for their expected visitor. They did not know that I was coming, but received me with the utmost courtesy and kindness. As usual there was not a scrap of furniture except the inevitable cot, a low wooden platform at one end, used for sleeping on at night and sitting on by day. The room was beautifully clean, however, and nicely matted.

"Where is so and so?" asked my friend, naming one who was not present. Some excuses were made; but she was resolute. She never begins her reading until all the women in the house

have assembled. So, presently a cross-looking old dame appeared, and sat on the door-sill sulkily, though I noticed that before the reading had proceeded very far her interest was aroused in spite of herself. There is often some difficulty in gaining the elder women, but never the younger.

My friend's method is simply to *read*. She never gives a lesson, nor does she let any of her audience read to her. She selects a portion of the Bible, generally a parable or miracle or short narrative, which she reads aloud. She then explains it simply, and encourages the women to talk about it and ask questions; and often their questions are most intelligent and thoughtful. They are not allowed to speak while she reads; and they are not inclined to do so, their attention is too much fixed on the reading. She next repeats a hymn—she does not sing; and finally reads a tract containing a story. She also leaves one for their perusal until her next visit, when it is returned and they get another. In some houses she reads only the Bible and a hymn. She is often asked to repeat the hymn, and also to read some Bible story which they had enjoyed before. Her work is to "sow the incorruptible seed of the Word," and this she does simply and from house to house. The women delight in her visits, with few exceptions; their interest and eager pleasure, especially in the Bible reading, were manifest in every house we visited, and the questions they asked and the conversation which always followed, generally about God and sin and salvation, were profoundly interesting. Her sphere of labor is only limited by her strength. She is out every day from eleven to five or six; and the houses which would eagerly open to such instruction might be multiplied indefinitely. She has an excellent knowledge of the language, and her manner is so bright and cheery that she wins their hearts and gains their confidence.

While we were engaged in the first house, with its pleasant group of nice, intelligent women, a message came from another house in the lane, begging for a visit. When we went into the street we found a boy waiting, who conducted us through a labyrinth of dirty passages up a narrow, winding, turret-like stair to a gloomy apartment in a huge, tumble-down old house. It was the most melancholy zenana I had ever seen, and this is saying a good deal. The room was immense, with small barred windows, an earthen floor without a scrap of matting, and dirty, dingy, yellow-washed walls. There was not a single article of furniture in it of any kind, unless a small wheel could be called such, off which a woman was reeling some cotton, and a sieve full of grain which another was winnowing. Some naked children were playing about, and ran behind their mothers for fear of us, while they sat on their heels with their chins in their hands gossiping. Only two

women out of sixteen in the room were doing anything but talking in loud, harsh voices. They were much too scantily clad, and they looked so idle, so helpless, so uncivilized and unpromising that I stood and gazed at them dismayed. Not so my friend. "Here is a field for me," she said, blithely, as if any seeming difficulty would only be a fresh attraction. The field was virgin soil, and wild enough. No zenana teacher had been here; but it only needed a loving hand to till and cultivate it in order to produce the harvest she was already reaping elsewhere.

So with hundreds and hundreds more such dreary homes. All they want is only the loving hand to sow with patience and faith, with weeping it may be, and unwearied pains, and the reaping-time of joy would surely come.—*The Christian Monthly and Family Treasury.*

A WELCOME FROM THE KING.

MISS M. E. HARTWELL.

When all the missionaries arrived at Bangkok there was a talk of asking for an audience with the king. Soon after Miss Cort had come from Petchaburi, together with Dr. and Mrs. Sturge, to attend Presbytery, a messenger came, saying that his majesty the king would be pleased to receive the missionaries at 4.30 P. M. General Halderman, the U. S. consul, met us at the Grand Palace, and we had a social chat with each other and received introductions to two of the king's half-brothers, who speak English, and who were there to entertain us while we were awaiting the royal nod. They were very pleasant, and soon ordered a cup of tea to refresh us. The Grand Palace was only dedicated in September, and I had never seen it before. It is surrounded by a wall twenty or thirty feet high, or higher, so that you can see no part except the roof, until you are within the gates. Everything is marble within, floors, stairways, halls, etc., in elegant taste. The chairs in the audience-room are upholstered with pink brocaded satin, and the walls are finished in panels, each of which bears a fine portrait of some former monarch or high dignitary, life size. The ceiling is ornamented with gilded rosettes in stucco work, and the whole is befitting as an audience-room for royalty.

Miss Wishard writes, "The king came forward to meet us. He is a handsome young man, only that his mouth was filled with the disgusting betel, which made his teeth black. His majesty was very gracious, shaking hands with each one. He was simply dressed, in a white jacket and a yellow silk *panung* (their style of pants, worn alike by men and women), white stockings and low

black shoes; his only jewels being two elegant diamond rings and a heavy watch chain."

General Halderman said in substance, "Your majesty, I am pleased to present these Americans to you, for they are representative people—we have fifty millions more. These come to your country seeking a residence for a period of years. You will find them loyal to your majesty, pursuing only quiet avocations. They wish to live in your kingdom, and hope to remain many years. This company wished to come and see the sovereign of whom they have so pleasantly heard, before they should leave the capital for their respective fields."

The king, in a remarkably easy and graceful manner, responded in his own tongue, "I have great pleasure in welcoming this company of missionaries to my country, because they do only good and profitable works. They bring to the masses instruction in the arts and sciences. Even though I do not hold the same religion as they do, I rejoice to receive them into my country. Their physicians care for the sick and nourish the people, and the whole company of missionaries do good works and teach only good things, and never give me any trouble. Although I am not of the same religion, I wish to follow the example of my honored father, who allowed every man to follow his own conscience. I wish to allow my people the same liberty, only that in following your religion I do not wish them to spoil any work connected with the government."

During the brief interview the king held most of his conversation with Mrs. Bradley, the senior member of our party. She told him that we loved the Siamese, and wanted them to be just as wise and happy as our own and other Christian nations. Also she said, "We think all nations that accept Christianity are happier than those who adopt Buddhism, and therefore we are come to Siam. We hope to see this a Christian nation some day." The king laughed and said, "I am afraid it will be a long time first, and that you nor I will live to see it." Then he added, "I don't think Russia is as happy as Siam." Our interview closed happily, and his majesty having requested our autographs, we repaired again to the waiting-room below, and placed our names in the royal birthday book.

SIR CHARLES TREVELYAN is of the opinion that India will at last be converted by wholesale, and the *Lucknow Witness* endorses that opinion.

THERE are now twenty-one missionary societies in Great Britain and the United States which keep up zenana work.

MISSIONARY LADIES IN INDIA.

REPRESENTING THE W. F. M. S.

Mrs. T. J. Newton, Firozepore.
Miss Clara Thiede, Lahore.
Mrs. Reese Thackwell.
Mrs. C. B. Newton, Rawal Pindi.
Miss E. M. Wherry, Lodiana.
Miss S. M. Wherry, Lodiana.
Mrs. Wm. Calderwood.
Miss Margaret A. Craig, Dehra.
Miss Annie Herron, Dehra.
Mrs. J. H. Morrison.
Mrs. J. L. Scott, Woodstock.
Miss Anna E. Scott, Woodstock.
Miss Mary Fullerton, Woodstock.
Miss Irene Griffith, Woodstock.
Mrs. Geo. A. Seely, Futtehgurh.
Miss E. J. Seely, Futtehgurh.
Mrs. G. W. Pollock, Futtehgurh.
Mrs. J. F. Holcomb, Allahabad.
Mrs. W. F. Johnson, Allahabad.
Mrs. J. C. R. Ewing, Allahabad.
Mrs. Jas. M. Alexander, Allahabad.
Mrs. Thomas Tracy, Etawah.
Miss Christine Belz, Etawah.
Mrs. J. P. Graham.
Mrs. G. M. M. Goheen, Kolapoor.
Mrs. L. B. Tedford, Kolapoor.
Mrs. J. J. Hull, Kolapoor.
Mrs. G. H. Ferris, Panalla.
Mrs. G. W. Seiler, Ratnagiri.
Miss Clara G. Williamson, Woodstock.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. A. P. Kelso, Lodiana Mission.
Mrs. J. J. Lucas, Futtehgurh Mission.
Mrs. Mary Warren, Gwalior.
Mrs. George S. Bergen, Ambala.
Mrs. W. J. P. Morrison, Saharanpur.
Miss Julia Bacon, Kasowlie.
Miss Mary E. Pratt, Kasowlie.
Miss Esther E. Patton, Panalla.
Miss Carrie C. Downs, Rawal Pindi.
Miss Margaret M. Given, Rawal Pindi.
Miss Lizzie M. Pendleton, Dehra.

Words from our Missionaries.

INDIA.

Mrs. Hull, Kolapoor.—The middle of December found me in my old home at Kolapoor with familiar faces about me, yet new friends in church and school with whom to become acquainted.

From the vantage point of my two years' absence I could notice markedly that there had been growth in our church members in intelligence, interest and spirituality. During the first months I aided in teaching in the Compound School for Christian Children and Orphans, and visited among women whom I had known, and made also new acquaintances. While staying at Panthala for a few weeks I visited a poor young girl, a widow, and ill with an incurable disease. Ramcore, our Christian teacher, was with me. We tried to tell her of the love and pity of Jesus Christ. As we rose to go she said, "Oh, won't you come again? This story is so sweet." I went again, and she listened eagerly. Shortly after our return to Kolapoor I heard of her death. I cannot but hope that at last her weak faith rested on the "name that is above every name."

In June a girls' school was reopened in the Bazaar Kolapoor.

Twenty-five girls attend regularly, chiefly Marathis and Mohammedans. Two little Chinese girls come in their quaint garb and clattering shoes, while the others are barefoot. Of the two native women employed as teachers, one, a Hindu, had been employed in Mrs. Wilder's school. I call her a Hindu, but she is intellectually a Christian, and I here ask the society which supports her to join me in prayer for this teacher, that she may believe with the heart and confess Christ as her Saviour. She is a widow with one little boy. The other teacher is the wife of the master in the Compound School and a young woman educated in the Mission School at Ahmednuggur (A. B. C. F. M.). She is a Christian and well fitted for a teacher. The children of this school come to Sabbath-school and bring others. We have had the lessons from the Gospels, and some of the girls have shown interest in the story of our Saviour's sufferings and death. "When He comes again shall I see Him, too?" one asked. When I said, "Yes, the dead shall rise," Okondu said, "Not the people who have been burned or drowned in the sea?" When I assured her that they, too, would rise it filled her childish heart with awe.

There is little access for the missionary teacher to the homes of high-caste women, and sometimes the visits are not as encouraging as to the poor. I have visited most frequently in the Women's Hospital and in the Potters' Street, and have been kindly received. The mass of the potters have a life of drudgery, gathering and carrying home on their heads immense baskets of dried leaves and twigs, or anything for a fire to bake the vessels which their husbands fashion. One woman said, "All these things are so true. They are as if written on my heart." In Tangli the women, fearing that the Christian teacher might be removed, cried, "Let him stay. He is mild and good, and never quarrels." All about us now there are requests for schools, chiefly boys' schools, but the master's wife can always find plenty to do among the women. We hope more schools may be opened, and as one of our helpers expresses it, "a *candle may be lighted in every village.*"

Mrs. Goheen, Kolapoor.—The day-school No. 2 of the Kolapoor Mission was closed for a little time, as the wife of the teacher of the school required his attention during her severe illness. The school has reopened with good prospects. The wife, Paulina, as a Bible-woman, has done good service, notwithstanding her poor health, being one who "sows beside all waters." We believe that her partial recovery has been in answer to prayer, and we are now asking for her entire restoration. My own work has been chiefly in the Christian school in the Compound. The school receives both sexes, the object being to educate orphans and the children of Christian parents. We

have during the year fitted two boys for the Normal School at Ahmednuggur (under an English society). In our own school of twenty-five pupils all of the older ones are professing Christians. We have had in the school a little benevolent society and a Christian association. Aside from the oversight of the clothing, food, etc., and the care of my own home and the school, I have visited among the Mohars, outcasts beyond the walls. Mrs. Tedford has taken the Mangs, who are still lower than the Mohars. Mrs. Hull has the city proper, with its population of Mohammedans and Hindus, wherever she can find an entrance, as her parish. We have warm welcomes, good audiences and invitations to come again. We have had more discouragements than ever before, and many encouragements. Our lives seem full to overflowing.

Rev. J. M. Alexander, Mynpurie.—The beautiful bell donated to the Mynpurie Mission by your societies is highly appreciated. Accept my warmest thanks for the same. The church was opened for service and dedicated on Sabbath, the 3d of December, and now for two Sabbaths your bell has called the people to prayer. I rejoice that the Lord has spared me to see the completion of the house, and now that it has been set apart to His service my heart is filled with gratitude and my mouth with praise. The opening day was indeed a happy day to us. The house was crowded at both services by congregations composed of Christians, Mohammedans and Hindus, and hundreds were unable to get inside the doors. The church is situated on a busy street in the heart of the city. Close to it on one side is a Hindu temple and on the other side a Mohammedan mosque. May we not hope that the light from this little church may not only shine in the city of Mynpurie, but that its rays may extend to all parts of the Mynpurie district?

Miss C. C. Downs, Rawal Pindi, India.—The best news I have to tell is that we have passed our examination satisfactorily. . . . Our object in going to Lodiana was to visit the schools and zenanas. Miss Greenfield took us with her to the dispensary, where she spends three days in the week from ten to three o'clock. We passed through a small entry into a court-room, where a Bible-woman sits reading and talking to patients who are waiting. From the court-room we ascended one flight of stairs, and a few steps beyond entered a room where she receives two patients at a time and gives prescriptions. A native woman prepares the medicines. We sat nearly two hours watching the poor creatures come in one after another, and admiring the quickness and ease with which each was supplied with the proper remedy. I felt then, as I often have since I came to this country, that to be a physician would be the greatest happiness I could have.

Miss E. E. Patton, Panalla, India.—For the past week our

girls have not been coming to school very well, as it has been a great time of feasting and fun. At the beginning of the feast large numbers of clay images of Gunputti, the god of wisdom, are made. The people carry them to their homes and temples, worship them, and adorn them with tinsel and fine cloth, and after a certain time they take their idols on their heads to the sea-shore and throw them into the sea. Why they do this I have not been able to learn. My pundit says it is an act of worship. The images of Gunputti have the body of a man having four arms and the head of an elephant. The legend is that his father for some reason cut off his son's head, and the mother begged him to get another head for the child. The father went out and met an elephant, and cutting off its head placed it upon the body of his son. Does not this sound ridiculous? and there are many more similar legends and many that are disgusting, and these make up the story of their gods; and yet only the other day I was reading an article in a native paper which reproved the missionaries who had come to this country and were trying to undermine the people's faith in their "soothing pantheistic Hindoo religion." Soothing indeed! I saw some of the people who were carrying images to the sea-shore dancing and howling like crazy people, and prostrating themselves before the images.

PERSIA.

Miss Mary Clark, Tabriz, Persia.—We are making a great effort this year to give the girls a feeling of responsibility and independence by requiring them to do work of various kinds to pay for what we give them. There is quite a demand just now among the Armenians for fancy work, and so many of our girls are anxious to learn that about half of my afternoons are taken up in teaching them. It is almost as slow and tiresome as teaching A B C's, but I am very glad to do it, because, although I should not have thought so when I first came to Persia, I now consider it a profitable expenditure of time. It not only furnishes these poor girls with an opportunity of earning money, but it will give our school a good name, and we hope in this way to get hold of some girls who otherwise would not come to us.

SYRIA.

Mrs. Hanford: Christmas in the Suk El Ghurb Church, Mount Lebanon.—The Sabbath-school had an evening festival, all the expense and arrangements being borne without outside help. So the missionary had only to attend as a guest. Last Christmas there were two trees well lighted and laden with oranges, apples, nuts, sweets and some little gift for every one—a toy, doll, book, writing materials or sewing implements. The nuts, fruits and native

sweets are not expensive here. The other gifts were more or less foreign commodities. Each one received a bright Christmas card with Arabic text. I gave to each a book-mark, a pretty card on a bit of ribbon. If the Band which sent me this package had seen the pleasure these gave they would have felt paid for the trouble of thus preparing their odds and ends of ribbon and accumulated cards. The house was crowded, every inch of room being used. The children were supplied with eatables from the tree; the grown folks with tea, coffee, cakes, candies and fruit. To each of the larger boys was given a book, some translation of our standard Christian tracts, with pencil and rubber, pen and holder. To the girls, each a card and book of daily texts, with needles, thread, thimbles or knitting needles, useful and valuable to them.

The evening was varied by responsive recitations by the school, suiting the Christmas time, and by singing duets and choruses in Arabic and English, reciting the creed and commandments, and catechizing. With great force came to me the thought of what missions have done as I saw this evidence of Bible instruction and memorizing. And as the boys on one side responded to the verse given by the girls on the other side, I rejoiced in the fact that *girls* are no longer excluded from all these privileges.

Addresses were made by the preacher, by some of the teachers and one or two young men, now in college but formerly in this Sabbath-school, and by the missionary. The addresses contained appeals to which the young folks vigorously responded, so that they were kept on the alert to be ready with replies. Frequently there was applause by hand-clapping, a kind of demonstration they knew nothing about before people from more civilized lands came among them. I never saw an audience of American boys and girls so quiet for nearly three hours when there was only instructive and not merely amusing talk. There was scarcely a dull face among the school-boys. They looked bright and intelligent. Once in the preacher's talk he pointed to two heads of wheat fastened upon a card on the wall, one erect and symmetrical, with regular beards of handsome color; the other a bent head, with bulging grains and straggling brown beards. The first question, Which is the best head of wheat? brought out two parties, each eager to prove his own decision correct. As the talk was in Arabic I could not follow it, but the substance was this: The straight, upright head was made up of empty husks, or small, shrivelled grains in the husks, and could easily hold itself erect and proudly, *as the empty head often does.* At this there was a vigorous clapping by those who had chosen the bent head. The drooping head carried itself with *humility.* It was full of wisdom. Quite an animated talk and discussion followed.

A report of the Sabbath-school for the past year was read. Among other items was the amount contributed by each class. The largest sum given for the year was by Sit Admah's class of girls. When this was read the boys looked over to her class and clapped, and looked as if they would like to throw up their hats if they had any.

My description seems tame. I wish I could photograph the scene. The rough but white walls; the plain, unpainted woodwork, draped with wild asparagus, ivy and cedar; the Christmas trees planted in barrels, decorated with leaves and flowers, which in this climate at Christmas are in plenty; the dark pine trees bright with fresh roses and sunny fruit! The men wear the red fez on their heads, and most of them had baggy trousers of blue cotton cloth, many of which were well worn and patched. Only teachers and preachers wore better material. The women had *mendiles* on their heads. Some had long veils of white muslin, calico dresses and full trousers, and where they could afford it a woollen jacket. The children dressed like the men and women; nearly all barefoot, and many garments were patched past recognition of the original. There were a few men and women bent with age who could remember the time when such a thing as a promiscuous gathering of men and women for any purpose was never heard of. Now they come together and behave with perfect propriety.

Mrs. Emily P. Calhoun, Schweifat, Syria.—It is very pleasant to live in Abeih in the summer months, when we feel the need of "fleeing to the mountains." Mr. Bird and his family live now in the mission house where we spent so many happy years, and they were associated with us most of that time. It is pleasant to be again among the women and people we were with so long, and to see their children numbered among the people of God. Four young women were received to the church in October when we were in Abeih. In Schweifat it seems still to be sowing time. We have "the sure word of promise" for our trust, and the dear Lord gives us to see a little fruit. The people receive us very cordially, and we are tenderly interested in them. I do not succeed in getting the women to come for regular study of the Bible or instructions, and must still depend on visiting them in their homes. The older girls of the schools come on Thursday after school for a lesson with me, in addition to Bible lessons in school and on the Sabbath.

W. AFRICA.

Miss M. L. Harding, Gaboon, W. Africa.—We arrived here all safe yesterday afternoon, November 21, having had a pleasant voyage. It is just two months since we left New York. I studied

the Benga language enough to get through the primer; the dialect is somewhat like German. The people in the mission are all in general good health. The nights are hideous with fetish dances carried on by old women, who curse everybody, even the mission, which is called Baraka. Mother and I thought at first that the noise must be caused by wild animals. Miss Nassau and myself intend to go to-morrow to Batanga to interview the people. We sail at 7 A. M. in one of the coast steamers.

GLEANINGS FROM RECENT READINGS.

ALL missionaries in India have been wont to look upon the caste system of the Hindoos as one of the greatest hindrances to the progress of Christian truth. Dear Dr. John Scudder, of Madras, used to call caste "Satan's stronghold." In his day it was surely such, but there have been radical and remarkable changes in these later years, for which we thank God, because our work becomes easier and we are enabled to toil with better hope. The caste of to-day is by no means what it was even a quarter of a century ago. . . . We are constantly seeing tokens of progress in this direction among our native Christians and their heathen relatives. Now not unfrequently on occasion of wedding and other feasts do we see how the old hard lines are broken down and forever swept away, and how Christians and Hindoos mingle more freely together. . . . All this is most cheering, for it proves that Hindoos feel more friendly towards Christians. And what is quite as important, Christian converts begin to feel that they are not so completely ostracized as in former days; that they are still kith and kin to their Hindoo neighbors. . . . The isolation of converts is now a thing of the past; and hence opportunities for testifying for Christ, for commending Christianity to unbelievers, and for illustrating its spirit, too, among one's personal friends, are far more numerous. The "compound system," or fencing converts into a mission yard, is now a matter of history, and every one can stand his ground.—*Rev. Dr. J. L. Phillips in Illustrated Christian Weekly*, December 16, 1882.

All that we know of the history of Gautama up to this period of his life (his twenty-ninth year) is: He was the son of a rich nobleman whom later legends first transformed into a great king; he was reared at Kapilarastro, probably by his aunt, who was also his stepmother. In addition to this we hear of a stepbrother and stepsister, and that he was married and had a son. Upon this slender basis of historical fact, aided by his firm convictions, imperfect citations and willful modifications, has the author built the beautiful fabric of the former and more delightful portion of his

poem. Its miracles and prophecies, its pleasure-grounds and palaces, its sleeping beauties and royal gala days, centring around the person of an all-knowing and heaven-descended prince, are charming portraits from the galleries of legend and imagination; but not even the genius of an Edwin Arnold can transform them into the vitality of history and truth.—*Rev. Robert D. Wilson on "The Light of Asia," in The Presbyterian Review*, October, 1882.

A hostile press labors stoutly to buttress the falling fabric of idolatry and misrepresent the gospel. Missionaries are reviled and native converts persecuted; but the people read the Bible and contrast the spirit of the missionaries with that of their opposers. A Brahmin compared them to the mango tree, stoned as long as any fruit remained on it, but still bearing fruit year after year. "I have watched them well," said he, "and, like that tree, they bear fruit for the good of others. Their Bible leads them to do this. There is nothing like it in all our sacred books for holiness and love, and they bring it to us that we may raise ourselves by the same power that has made them what they are. They do not force it on us, as the Moslem does the Koran, but bring it in love and bid us study for ourselves. One thing I am sure of: oppose it as we will, sooner or later the Christian Bible will regenerate this land." . . Of course idolatry will not die easily; but some power causes its disgusting rites to cease and plants in its place the decencies of a Christian worship. A beneficent change is being wrought in the national character; or, as was said at the annual meeting of the London Wesleyan Missionary Society in 1870, "The progress of missionary labor through India is the track of a river through a desert, and everything liveth whithersoever that river cometh."—*Thomas Laurie, D.D., in "Missions and Science," the Ely Volume.*

The Hindoos are admitted by historians to have attained to a very high intellectual and moral advancement. The ancient books of their faith contain scattered through them moral and spiritual truths which in power and depth equal many of the doctrines of Christianity. Their sages and poets frequently saw the truths of the unity and spirituality of God, of a superintending Providence, of man's sin and his want of forgiveness, of the need of an "Angel Messiah" or incarnation of divinity, of immortality, of judgment to come, of human brotherhood and equality before God, and all the duties to God and man that spring from these doctrines.

But with all these truths were included soon so many falsehoods, so many superstitions, vagaries, bloody, cruel and licentious ideas and practices, and the want of any one simple and pure life and doctrine like those of Jesus, that the people very early fell into

debasing practices which checked progress.—*Charles Loring Brace in "Gesta Christi."*

Buddhism has not seemed capable of urging on a steady moral and humane progress as Christianity has done. It was evidently not fit for all stages of human growth. Yet the student of moral development must ever be grateful that so high a type of human faith has sustained such countless millions of the human race during so many centuries. Back of all its idolatry, superstition and wild fancies, many a simple believer must have seen a noble form, bearing the burdens of mankind, most "like unto the Son of man," and through him he has been led to worship, "ignorantly" it may be, the Infinite Father, and to work "righteousness," so far as human weakness permitted, and "hath been accepted with Him" through His infinite mercy.—*Charles Loring Brace in "Gesta Christi."*

A THANK OFFERING.

Miss Bessie Nelson, teacher in Sidon Seminary, writes for the *St. Louis Evangelist*, under date July 24, the following touching little incident:

"We are feeling a great deal of sympathy with a family who are in trouble here at Jedaideh, our summer home. They seem like very nice people. The father has been very ungodly, but has been converted and is very much changed. The mother, who has recently applied for admission to the church, is one of the prettiest women I have seen here, and looks intelligent. They have six children, of whom two are twin boys about three years old, as handsome a pair of twins as I ever saw, named Saleem and Ameen. They are great favorites in the village; and now we are afraid Saleem is going to die. Both of them had measles a month ago, and when Ameen was very sick his little brother used to take a great deal of comfort in praying for him. He would offer his little prayer, and then ask eagerly, 'What more shall I say? What more shall I say?' Ameen on the other hand is all the time fairly boiling over with fun, and does not seem inclined to give any serious thought to his little brother now that he is so very sick. The child has pneumonia, and I suppose there is no hope for him, humanly speaking. The grief of his friends is heart-rending."

Contrary to all expectations, the child recovered and gradually regained his usual health; and she writes of his sweet smiles when carried to the prayer-meeting by his grateful and rejoicing mother and aunt. She makes another allusion to him and his parents a little later, which will touch any heart. The missionaries had

formed a plan for starting, in one of the mountain villages, a school for Bedouin boys, who could not well be reached through the schools for the Syrians. Their design, which is being carried out, is that this school should be supported by the Syrian Christains with no aid from outside except what the missionaries may contribute. In regard to this she writes:

"We have just had such an interesting meeting. It was held in our parlor, and Mr. Ford took subscriptions for the Bedouin school. The sums subscribed were none of them large, but it was interesting to hear them give their names. The largest sum was only about six dollars and a half, but nearly forty dollars was subscribed before Mr. Ford put down his own name. What particularly interested me was the father of the twins coming from the other end of the room; with a very bright face he sat down by Mr. Ford's side and asked him to put down Saleem's name. That, you will remember, is the little boy who has been so sick. The father wanted to give half a pound (about two dollars and a half) for him, as a thank-offering for his recovery; and a mejedie (about eighty-five cents) apiece for himself and the other twin."

It is fourteen years since the gospel was first preached in Jedaideh, and those who are now leading members of the church went through bitter persecutions in those early days. If those who so recently knew nothing of the religion of Christ and had not learned the duty and privilege of giving to the Lord show now such a spirit of gratitude and devotion, should not we take a lesson from them? Do we not in our Christian homes too often forget the thank-offering when some great blessing comes to us; when some dear child or friend is given back to us, as it were from the grave?

A POOR converted woman of India said, "I have no money to give to missions, but I am able to speak of the Saviour to my neighbor." . . . This woman had learned what is better than money—the power of personal influence; and eleven persons in her village have been brought to Christ through her "speaking to her neighbor."—*Methodist Recorder.*

MISS BEILBY, a medical worker in the zenanas, has been invited by Queen Victoria to lay before her the particulars of the zenana work in India—a subject in which her majesty has recently taken a great deal of interest.

OF the one hundred and twenty millions of women in India, one-third are computed to be in zenanas.

For the Young People.

"WHAT IS THAT IN THINE HAND?"

"But how can the girls who have no money to give do anything to help the missionary cause?" Mattie was in earnest as she asked this question, for she had come home from a meeting of the Woman's Board of Missions filled with enthusiasm, and eager to form a mission circle among her friends. That there were difficulties in the way she well knew, and she must be prepared to meet them. What could she say to the girls when they urged, as they surely would, their lack of that all-important thing—money? She had come to Aunt Elsie, the patient invalid, whose room was ever a place of refuge, and whose sympathy never failed, sure of wise counsel and help. Aunt Elsie, in reply, handed her an open Bible, asking her to read aloud a few verses. Mattie did so, wondering what they had to do with foreign missions.

"'And Moses answered and said, But, behold, they will not hear me nor hearken to my voice; for they will say, The Lord hath not appeared to thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent.'" (Ex. iv. 1-3.) "Long ago," said Aunt Elsie, "I heard a clergyman comment on this passage as a lesson that God can use most unlikely instruments to carry on his work. It was only a shepherd's stick, but it was the thing that Moses possessed, and through God's power it would accomplish great wonders. Can you not find something here for your mission circle? Come again to-morrow, and tell me the result of your meditations." Mattie turned away, thoughtful and puzzled; but it was with a brighter face that she entered the room the next day. "I have written a sermon, Aunt Elsie, from your text! Do you want to hear it? It is not very long." Hardly waiting for assent, she began:—

"'What is that in thine hand?' Only a needle. Can you not use it sometimes for the Lord's work—dressing a doll to delight the heart of a little Indian girl; making a gay work-bag for a Micronesian Christmas-tree; basting patch-work for the schools in Madura; or, perhaps, making a garment toward the outfit of a missionary?

"'What is that in thine hand?' A pencil. The very thing for making maps of mission-fields or outline sketches, enlarging the illustrations in the *Missionary Herald* or other magazines, and thus giving needed help in our meetings.

"'What is that in thine hand?' The pen of a ready writer. Then from you we may expect a bright paper on 'Missionary Heroines,' or the 'Contrast between Christian and Heathen Homes;' and you will write an occasional letter in our behalf to a far-away missionary, who may be craving just such a 'cup of cold water' as you can give.

"'What is that in thine hand?' One of these new copying-pads —a hektograph. Then you will be ready to copy the programmes for our meetings, the questions for our study of special mission-fields, and the letters that come from our missionaries, in order to give them a wider circulation.

"'What is that in thine hand?' Skill that can produce cake and candy and sweetmeats equal to a confectioner's and warranted pure. Can you not take orders for your work, and so convert it into a contribution to the Lord's treasury?

"'What is that in thine hand?' If not any of these, it may yet be something which you can employ in the Master's service, remembering that 'if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.'

"We wonder how Moses could hesitate any longer to carry the message from Jehovah, after such tokens of the divine presence and power; but we read that he urged, 'O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant, but I am slow of speech and of a slow tongue. And the Lord said unto him, Who maketh man's mouth? or who maketh the dumb or deaf or the seeing or the blind? have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.' But because he was too timid to improve this opportunity for serving God, the anger of the Lord was kindled against Moses, and the honor of being spokesman was given to Aaron in his stead.

"It may be that your share in the work of the mission circle will be to use your voice, not only in reading or singing, but in leading in prayer. Do not refuse this service, but look to the Lord Himself for grace and strength. That which seems formidable in prospect will grow easier by degrees, and may yet seem to you a great privilege through the ability that God giveth."

Mattie's voice faltered as she read the closing words, for she had written out of her own experience, and only her Father in heaven knew the struggle it had cost her to pray with others for the first time. But she could testify that through this very effort a great blessing had come to her own soul, and she wanted to encourage others to a like consecration of both heart and voice.

"Thank you for bringing me the sermon," said Aunt Elsie. "I think it will do good, and I hope every one who hears it will be inclined to say,

"'Surely Thou hast some work for me to do!
Oh, open Thou mine eyes
To see how Thou wouldst choose to have it done,
And where it lies.'"

—*E. S. G. in "Life and Light."*

TO THE RESCUE.

"I WONDERED whether there was not some one in all the city of P—— who cared for us and our work."

Almost an exact echo of the wail of long ago:

"Oh, it was pitiful!
Near a whole city full,"
Friend "'she had none!'"

but with a glad refrain, "I'm so happy to find there is such a one interested in our struggling Band."

Are there other Bands struggling up the Hill Difficulty? You have only to make it known by dropping a note to Mrs. D. R. Posey, 1334 Chestnut Street, Philadelphia, and you will touch a chord that will respond in warm, glowing words of sympathy and instruction.

LIVING THOUGHTS.

ANY good act that I can do, or any kindness that I can show to a human being, or any word that I can speak for Jesus, should be done or spoken *now*, for I may not pass this way again.—*Selected.*

Be broad with the breadth of the charity of Almighty God, and narrow with the narrowness of His righteousness.—*Norman McLeod.*

God writes straight on crooked lines.—*Spanish Proverb.*

He who prays for his fellow men always finds acceptance for himself first of all.—*Talmud.*

We have two words in our language expressive of the same general idea—*constancy* and *consistency—tenacity of purpose* and *tenacity of plan.* I think that we call a person *constant* who keeps the same end in view; the same object of effort, of affection, of life. And I think that we call a person *consistent* who seeks the one end by one and the same means; who, having proposed to himself a certain goal, runs the same exact course towards it, turning neither to the right hand nor to the left; allowing from others no diversion, and in himself no deviation.—*C. J. Vaughan, D.D.*

VIA DOLOROSA.

This hymn was written by a native of India. Some of these people, after learning to love Christ, went to one of our missionaries and asked for hymns which they could *feel in their hearts* more than our English hymns. So the missionary sent out word that all who could write hymns should do so. One hundred were sent in, and this is one of them:

Whither with that crushing load,
Over Salem's dismal road,
All thy body suffering so,
O my God, where dost Thou go?

CHORUS.

Whither, Jesus, goest Thou?
Son of God, what doest Thou
On this city's dolorous way
With that cross? O Sufferer, say!

Tell me, fainting, dying Lord,
Dost Thou of Thine own accord
Bear that cross? or did Thy foes
'Gainst Thy will that load impose?—*Chorus.*

Patient Sufferer, how can I
See Thee faint, and fall, and die;
Pressed, and pulled, and crushed, and ground
By that cross upon Thee bound?—*Chorus.*

Weary arm and staggering limb,
Visage marred, eyes growing dim,
Tongue all parched, and faint at heart,
Bruised and sore in every part.—*Chorus.*

Dost Thou up to Calvary go
On that cross in shame and woe—
Malefactors either side—
To be nailed and crucified?—*Chorus.*

PRAYER.

Prayer can obtain everything. It can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel until he leaves a blessing; it can open the treasures of rain, and soften the iron ribs of rocks until they melt into tears and a flowing river. Prayer can unclasp the girdles of the north, saying to a mountain of ice, "Be thou removed hence, and cast into the bottom of the sea;" it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.—*Jeremy Taylor.*

At Home.

MISS J. C. THOMPSON.

It has not been our habit often to publish obituary notices of those who, from time to time, are called from the ranks of our workers to their rest above. In many cases the interest in them is local—not widely diffused—and we have thought it unwise to establish a custom of giving a place in our magazine to anything except what is of general interest and profit. But we feel that the passing away of her whose name stands above has more than ordinary significance to our readers and workers all over this and other lands. Wherever *Woman's Work* or *Children's Work* is known this name is familiar, as it has more than any other been identified with these two periodicals ever since their beginning. And if twelve years of faithful, patient, prayerful labor on behalf of any enterprise should entitle one to the grateful remembrance of her associates and of the many who have been helped or strengthened by her efforts, such a reward should follow this life just closed. Hence we depart from our usual custom and give large space to the memory of our beloved fellow laborer, Miss J. C. Thompson.

As we write these words one trait of her character comes up so vividly that we cannot but mention it here. She never would have asked or claimed "large space" anywhere. The quiet and retiring nature which, her friends tell us, was hers as a child, never left her. Shy and timid, she always hid herself if she could, and never came forward unless obliged to obey some call of duty or respond to some appeal for help. The flush which always rose to her cheek when called to put herself forward in any way told the tale of her shrinking from all such prominence; and yet she never held back from anything which her work as editor of the magazines required her to do.

One word, as emphatically descriptive of her, will arise to the thought and the lips of all who knew her well—and that is, *faithful*. It is impossible in the space at command here to tell of the ways in which this characteristic impressed itself upon all who had to do with her. During the last year, when her health was failing, and those associated with her had many an anxious thought about her and her work, she still plodded on, unceasingly, uncomplainingly, doing what she could unto the end. And when sickness came upon her suddenly, three weeks before her death, she quietly laid down her burden, acknowledging the relief which came to her in doing it, and then began to set her affairs in order for her departure. This was an easy task, for her habits were so methodical

and all her ways so careful and orderly that it was only the gathering up of a few threads of thought and purpose to put into the hands of the relatives who had hastened to her on hearing of her illness. So she went gently, slowly, consciously, down into the "valley of the shadow of death;" but the Lord graciously shielded her eyes, as He so often does, so that she saw none of its terrors, and very early in the morning of February 22d she was safe on the other side, "forever with the Lord."

Miss Thompson was the editor of *Woman's Work* for nearly twelve years, and of *Children's Work* from its commencement, in 1876. Besides this, she wrote three books published by the Presbyterian Board of Publication—"*Trye's Year in India*," "*Aspenridge*," and "*Life in Narrow Streets;*" also a number of short articles and pieces of sacred poetry, which appeared in different periodicals. She had been a member of the Presbyterian Church since she was twelve years old, and always loved the cause of Foreign Missions, being more than ever drawn to it after her sister (now Mrs. C. B. Newton) went to India as a missionary. Indeed, she would herself have gone to a mission field had her health permitted. And since her connection with this society as editor of its periodicals, her whole heart was given to the work entrusted to her hands. Her devotion to it was so great that it may with truth be said of her that she "counted not her life dear unto herself," if so be that she might promote its interests. To those who watched her anxiously in the last months of growing weakness, it is cause for thankfulness now that the same stealthy disease which closed her earthly life mercifully shut from her the realization of her failing powers. Had she known that her grasp of her work would grow weaker and her ability to perform it less, she would have been the first to lay it down that stronger hands might take it up. But she did not know it, and she thought that a few months' rest would give her what she needed, and that "by the first of May" she would be again at her post.

Do we often think what a blessed thing it is to be taken to heaven before one is fully conscious of coming weakness and inability to do accustomed work? If we are earnest workers in anything, we must count this a rich blessing from God's hand.

Miss Thompson has gone from us. Our rooms at 1334 Chestnut Street seem strange without her gentle presence. Letters still come addressed to the familiar name from many who cannot yet know of her departure. We cannot help looking at each other with the question in our hearts, Who will be the next to go? And the voice of the Master seems to say to us, as we think of this sudden calling of one from our very side, "It is I, be not afraid"—and to her we can hear the same voice saying, "Well done, good and faithful ser-

vant." Let us follow her in so far as she followed Christ, and when our time of departure comes, put our hand in His without a fear, to be led safely to "where He is."

"THEY TOOK THEIR LAMPS AND TOOK NO OIL WITH THEM."

"FOOLISH virgins!" but they "shall rise up in the judgment with this generation and shall condemn it," because of the greater light and privilege of this nineteenth century. As we review the reports of the auxiliaries, so often a cold, bare blank stares us in the face, which should be filled with the name of some ardent, earnest worker, for whom it would be "the easiest thing in the world" to induce almost every one with whom she comes in contact to take *Woman's Work* or *Children's Work*. And so, as it is, for lack of nourishing food the hungry society languishes and death comes on apace. Other reports show the column filled; the name of a regularly-appointed agent fills the space, but no subscribers to the magazines. "They took their lamps and took no oil with them." The office means something or it means nothing. Is it *right* to carry the lamp and take no oil? Why not pass it over to some faithful one who realizes that on her fulfillment of duty hangs the life of the society, and to a certain degree the life of the magazines, and it may be the life of immortal souls? Let the lamp, however small, be filled to the brim; let it be kept trimmed and burning; and let the conscience and the reputation of the "agent" be kept "void of offence toward God and toward men."

WHAT we give to Christ is never lost. We may lose sight of it for a time, but He never does. It is better and safer to make all of our offerings to Him, and none of them will ever be lost.

We never close a year without the keenest regret that so little, in comparison, has been done, and we never feel justified in saying we have done all that we could; and yet it seems the best way to take the most cheerful and encouraging view possible, and give hearty thanks always for what God hath wrought in and through us as a Presbyterial family.

IF there is a link needed to connect the two following items, may we not supply it from Prov. xi. 25?

A SUCCESSFUL WORK.

The ladies of the missionary society of Bradford, Pa., have been very successful in their work during the past few months, and this is the method they adopted:

"It was determined by this society, in the spring, that a special offering for the missionary cause should be made at their fall meeting, to be appropriated to such objects as they might decide upon at that time. It was agreed that this offering should consist of money earned by some work done or saved by such curtailment of luxuries or acts of self-denial as should sanctify the gift made by the spirit of consecration with which it was accompanied; and so, while the members of the society were separated during the summer months, their interest and co-operation in the work of the society should suffer no interruption." A meeting was held in October, the interest of which "centred in the report of the offerings. These had been previously handed to the secretaries, each individual contribution having been enclosed in an envelope, together with the name of the donor and a statement of the way in which the money had been earned. These statements were read by the secretary of each society alternately, the names being withheld, and altogether it made a most interesting and stimulating narrative. One lady earned three dollars by teaching embroidery; another five dollars by knitting silk socks. One lady took her washerwoman's place two weeks, and contributed two dollars saved thereby; another earned the same amount by keeping her husband's books. Several offerings were reported as earned by doing fancy work, one amounting to eight dollars. One lady contributed four dollars 'saved by self-denial;' another specified that her two dollars were saved by staying away from a public entertainment. One of the young ladies earned ten dollars by washing and sewing, and included her pledge for twenty dollars more during the year. A girl of fourteen sent as her contribution the 'first money earned by giving music lessons.' Several offerings from young ladies were earned by teaching, knitting, sewing, and serving as clerks. One lady wrote as follows: 'A popular nursery rhyme says,

> "Shoe the horse and shoe the mare,
> But let the little colt go bare."

Not agreeing with the justice of this sentiment, I have reversed the order, and by shoeing some little colts have, as the result, $3.15, which I desire to have appropriated as the society shall deem best.' The work referred to was knitting several pairs of baby socks. A mother wrote, 'How could I help in this work with my hands already so full doing the work of a large family, but for the help of the Lord? Many times I was weary in well-doing, but the blessed promise came to my relief, "In due time ye shall reap if ye faint not." In my own home were sons far away from mother or sister and needing some one to wash, mend and darn for them; in fact, it was an opportunity of doing missionary work at home, and in that way I have earned ten dollars and ninety cents,

and for other sewing four dollars and ten cents, making a total of fifteen dollars.' One lady's contribution of five dollars and thirty cents was earned by sale of a 'travelling pillow' she had made of embroidery work, and by the sale of plants. In her dooryard a wild cucumber vine had obtained rapid and luxuriant growth. The excellent shade it afforded caused quite an active demand among neighbors and acquaintances for cuttings. The old housekeeper, whose duty it was to respond to these calls, had become very deeply interested in the work of the society, and it was at her suggestion that instead of continuing to give the plants away a charge was made for them, so that the vine became known far and near as the 'missionary vine.'

"The net result is as follows: seventeen offerings were received from the Ladies' Society, amounting to sixty-two dollars, and fourteen offerings from the Young Ladies' Society, amounting to thirty dollars, making a total of ninety-two dollars. This was supplemented by a collection from the congregation amounting to twenty dollars, bringing up the entire amount to one hundred and twelve dollars."

"SAMEE MELICAN MAN."

THE CHINESE RESIDENTS OF BRADFORD GIVE A ROYAL SPREAD.

Last evening the lecture-room of the Presbyterian Church was the scene of a large and brilliant assemblage, the occasion being the annual New Year dinner given by the Chinese members of the Presbyterian Sunday-school. Two rows of tables, capable of seating about one hundred people, extended the entire length of the room. They were well provided with an endless variety of the most tempting viands, and tastily decorated with flowers and tropical fruits. *Everything for this occasion was provided by the Chinese scholars, thirteen in number, and the fair was gotten up by them to show their gratitude to the Christian members of the church who have taken an unselfish interest in their welfare.*

It is estimated that four hundred people enjoyed the feast. A teacher who undertakes to instruct these Mongolian representatives in the Bible has no trifling labor to perform. To win them from the worship of Joss to the Christian religion they must be taught to understand the Bible. A teacher is supplied for each member, the labor of instructing one being considered sufficient for a single individual. They must teach them to read and write, and for this purpose night schools are held every Monday evening.

This Chinese class during the past year have contributed over $100, all of which is added to the fund for mission work among their people in California.—*The Era, Bradford.*

HELPS FOR WORKERS.

Historical Sketches of the Missions of the Board of Foreign Missions (each Sketch 10 cts.),	$0 50
Historical Sketch of the Woman's Foreign Missionary Society,	1
Missionary Atlas ($1 per dozen),	10
Missionary Hymns ($1 per dozen),	10
Collectors' Cards,	1
Collectors' Envelopes, per 1000,	1 00
Asking too Much (10 cts. per dozen),	1
Not for the Heathen merely, but for Christ (per dozen),	6
Giving like a Little Child (per dozen),	6
At Home and Abroad,	1
Hour of Prayer (10 cts. per dozen),	1
Medical Mission Work,	1
Constitutions for Presbyterial Societies,	free.
Constitutions for Auxiliary Societies,	"
Hints for Organization of Auxiliaries,	"
Medical Missions,	"
A Few Suggestions,	"
Presbyterial Societies,	"
Married Missionary Ladies,	"
How the Money Goes,	"
Our Commission, Human and Divine,	"
Our Younger Sister,	"
The Monthly Concert,	"
Twelfth Annual Report,	15
Foreign Missionary Catechism (25 cts. per dozen),	3
Scrap Book Pictures, 12 in the set (5 duplicate sets for $1),	25
Suggestions Concerning Young Ladies' Mission Bands,	5
Young People's Pledge Cards,	1
Our Mission Band (20 cts. per dozen),	2
Five to Six (20 cts. per dozen),	2
A Chinese Wheelbarrow,	1
Our Jesus (hymn and tune), per doz.,	10
Address to Boys and Girls,	free.
Constitution for Young People's Branch,	"
Constitution for Mission Bands,	"
Hints for Organization of Young People's Branch,	"
Mite Boxes, to bands connected with the Woman's Foreign Missionary Society, Philadelphia (postage to be paid when sent by mail, 1 cent for 5 boxes),	"
Will you lead in prayer? (10 cts. per dozen),	1
Our Building Funds,	free.
Large Maps for the use of Auxiliaries —Mexico, South America, West Africa, Syria, Persia, India, China, with Siam and Laos, Japan.	

1. Rates, 25 cents for the use of each map. When ordered by mail 22 cents must accompany the order to prepay postage.

2. Maps may be retained one week, exclusive of time of transmission.

3. If maps are retained longer than one week, a charge of 10 cents will be made for each extra day.

4. Maps must be returned in as good condition as when they were received, and in the same covering.

☞ Send orders for the above to

EDITOR,
1334 CHESTNUT STREET, PHILADELPHIA, PA.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

WHAT CAN INDIA TEACH US? By Max Müller. *Contemporary Review*, October, 1882.

THE TRUTHFUL CHARACTER OF THE HINDUS. By Max Müller. *Contemporary Review*, November, 1882.

REPRESENTATIVE GOVERNMENT FOR INDIA. By Lieutenant-Colonel R. D. Osborn. *Contemporary Review*, December, 1882.

PANISLAMISM AND THE CALIPHATE. *Contemporary Review*, January, 1883. Republished in *Choice Literature*, February, 1883, and *Littell's Living Age*, February 17, 1883.

THE PRIMITIVE POLICY OF ISLAM. By Principal A. M. Fairbairn. *Contemporary Review*, December, 1882. Republished in *Littell's Living Age*, January 13, 1883.

POLITICAL EFFECT OF RELIGIOUS THOUGHT IN INDIA. By Sir Richard Temple. *Fortnightly Review*, January, 1883.

PERSIAN POETRY. By Rev. B. H. Badley. *Methodist Quarterly Review*, January, 1883.

POSITIVISM AS A WORKING SYSTEM. Compared with Confucianism. By Rev. F. A. Johnson. *Bibliotheca Sacra*, January, 1883.

THE BUSINESS RELATIONS OF THE BOARD AND THE MISSIONARIES. *Presbyterian Monthly Record*, January and February, 1883.

MISSIONS OF THE EARLY CHURCH. By Miss S. Pollock. *Life and Light*. February, 1882.

Mexico and Her Railways. By J. Y. Sargent. *Fortnightly Review*, February, 1883.

The Vanguards of Christian Missions. Prelude to Joseph Cook's Boston Lecture of January 29. *The Independent*, February 8, 1883.

By Horse-Cars Into Mexico. By H. H. *Atlantic Monthly*, March, 1883.

A South African Arcadia. By C. S. Büttner. *Popular Science Monthly*, March, 1883.

Rev. A. B. Robinson.

Perrysburg, O.

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, April 17, 1883, 12 M.

India.—*Text:* "And blessed be His glorious name for ever: and let the whole earth be filled with His glory." (Ps. lxxii. 19.)

We call special attention to the notice of the new leaflets:

The "Building Funds" calls for $10,000 for Sao Paulo School; $2500 for Beirût Seminary; $1500 for Boys' School, Lodiana; $900 for Jedaideh, Mount Lebanon. For particulars of the last mentioned, see November number of *Woman's Work*.

An earnest worker says, "*I want a nail in every building consecrated to the work of guiding souls to light and life.*"

"Will you lead in Prayer?" may be blessed to some who feel themselves "slow of speech and of a slow tongue."

The Thirteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in the Fourth Church, Syracuse, N. Y., on April 25 and 26. A popular meeting will be held in Park Church on Wednesday evening, at which Dr. Ellinwood and Dr. H. H. Jessup are expected to speak. One delegate will be expected from each Presbyterial Society, each Auxiliary, and each Young People's Branch and Band. All others will be welcome to the meetings, but entertainment will be provided only for delegates. Names of delegates should be sent to Mrs. E. G. Thurber, 434 Chestnut Street, Syracuse, N. Y., by April 12.

The Rome, Watertown and Ogdensburg, the Syracuse Northern and the Chenango Valley Railroads will return, *free*, the delegates to the meeting, who have paid fare one way, to points on those

roads from which they came. Passes of the usual form can be obtained of the Secretary of the Committee of Arrangements at the meeting.

In pursuance of action taken at the annual meeting of the Woman's Foreign Missionary Society, April 27, 1882, a called meeting to adopt by-laws under the charter will be held in the Assembly Room, 1334 Chestnut Street, Philadelphia, on Tuesday, April 3, 1883, at 1 o'clock P.M.

MRS. W. E. SCHENCK, *President.*

LATEST PUBLICATIONS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.—"Our Building Funds." Free. "Will you lead in Prayer?" One cent apiece, or ten cents a dozen.

MISSIONARY EXERCISES FOR THE USE OF SUNDAY-SCHOOLS AND MISSIONARY BANDS.—Address *Mr. John A. Black*, Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia, Pa.

MONTHLY LETTER.—Address *Monthly Letter*, 23 Centre Street, New York.

CAN any of our readers furnish us with the Annual Report of the Board of Foreign Missions for the year 1855?

SUBSCRIBERS will please make all check and postal orders sent to Philadelphia payable to *Mrs. Julia M. Fishburn, Treasurer.*

NEW PRESBYTERIAL SOCIETY.

IN October, 1882, a committee was appointed in the Presbytery of Los Angeles, California, to take measures for the organization of a Presbyterial Society. In response to the call of this committee, thirty ladies, representing eight churches and three auxiliary societies, met on January 18, 1883, in the Presbyterian church at Anaheim, California, and the result was the organization of a society. This is one of the Presbyteries connected with the Occidental Board of the W. F. M. S. We are glad to hear of this move in the right direction. The secretary writes, "This meeting seems to have excited an interest in missionary work, and we hope that before long the formation of several new auxiliaries may be reported."

NEW AUXILIARIES.

Allegheny Pres., Hoboken, Pa.
Lehigh Pres., South Easton, Pa.
Philadelphia Central Pres., West Arch St. Ch., Phila.
Philadelphia North Pres., Chestnut Hill, Pa.

BANDS.

Abington, Pa., Y. L. B.
Downingtown, Pa., Little Agnes Band.
London, O., Cheerful Givers.
Lower Merion, Pa., Juvenile Mission Band.
New Tacoma, Washington Ter., Band.
Washington Ch., Northumberland Pres, Y. L. B.
West Philadelphia, McGarock Band.

NEW LIFE MEMBERS.

Alexander, Miss Emily
Blacker, Mrs. Louisa
Covell, Miss Eliza R.
Denton, Mrs. S. F.
Hamner, Mrs. J. Garland
Junkin, Miss Eleanor
M'Clure, Mrs. C. H.
M'Nair, Mrs. Alice R.
Sanborne, Mrs. Caroline E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Baltimore, Brown Mem. Ch., Lidie Waters, sch'p Kolapoor, 30; 1st Ch., Mrs. Spence, for Miss'y Lahore, 50, S.S., sch'p Allahabad, 35, sch'p Gaboon, 25, sch., Mexico, 50 (160); Ellicott City Aux., work Chefoo, 125; Fallston Aux., Miss'y Lahore, 25. 340 00

BLAIRSVILLE. — Conemaugh Aux., 20, S. S., mite boxes, 11 (31) for China; Unity Aux., 20. 51 00

CARLISLE.—Green Hill Aux., 17 65; Harrisburg 1st, Walter A. M'Carrell, sch'p Saharanpur, 30. 47 65

CHESTER. — Honeybrook Aux., Sao Paulo bld'g, 10; Marple Aux., 15; Wayne Aux., B. R. Canton, 25, Med. Fund, 15 (40). 65 00

CINCINNATI.—Avondale, Boys' Bd., Sao Paulo bld'g, 25, Girls' Bd. Helpers, 3 60 (28 60); Cincinnati, 5th, Mrs. R. Brown, sch. Saharanpur, 50; 6th Aux., 14 15; 7th, Lights for the Darkness, Miss'y Wewoka, 123 25, sch'p Benita, 15 (138 25); Mt. Auburn Aux., Med. Fund, 45, Willing Workers, Sao Paulo bld'g, 25 (70); Sabbath Day Aux., for L. M., 25; Walnut Hills Aux. (L. M. 25), 77; College Hill Aux., 22; Delhi Aux., nat. tea. Lahore, 10; Glendale Aux., 50, Friends of Missions, sch'p Dehra, 40 (90); Montgomery Aux., 21; Pleasant Ridge Aux., 15 20; Wyoming Aux., sch'p Yokohama, 30; Collection at Pres. meeting for Sao Paulo bld'g, 68 73. 659 93

CLARION.—Beechwoods Aux. (2 for Mexico), 16 65, Infant class, 3 35 (20); Clarion Aux., Miss'y California, 55; Leatherwood Aux. (Med. Fund 35), 47 63; Mill Creek Aux., 6 13; New Bethlehem Aux., 41 25, Bd., 11 22, S. S., 8 85 (61 32), Miss'y California and L. M.; Oil City 2d Aux., 37 50, Children's Bd., 7 88 (45 38), for same. 215 46

CLEVELAND.—Woodland Ave. Ch., Bushnell Boys, sch'p Gaboon, 15 00

GENESEE VALLEY.—Bradford Aux., sch'p Chinese Home, 48, sch. Mexico, 50. 98 00

HUDSON. — Washingtonville Aux., Miss'y Syria, 52 26

HUNTINGDON.—Colerain Forge S. S., sch'p Sidon, 52 24

KITTANNING.—Freeport, Bands, boy Tungchow, 40; Midway Aux., 6 17; Parker City Aux., sch'p Futtehgurh, 30; Saltsburg Aux., Sao Paulo bld'g, 30, Little Sunbeams, Beirut bld'g, 20 (50); West Lebanon Aux., Miss'y Lodiana, 49. 175 17

LACKAWANNA.—Cash for Africa. 60 00

MAHONING.—Leetonia, Cent a Week Soc., 14 66; Massillon Aux., Miss'y

Bogota, 2 76; Middle Sandy Aux., same, 25; New Lisbon Aux., 15, Y. L. B., sch'p Bogota, 72 60, Miss'y Gleaners, orphan Saharanpur, 27 (114 60); Niles Aux., orphan Saharanpur, 30; Poland Aux. (25 Miss'y Bogota), 50 24, Y. L. Soc., sch'p Wewoka, 50 (100 24); Youngstown Aux., 30 66, Cheerful Givers, Miss'y Bogota, 51 92 (82 58). 369 84

Monmouth. — Manchester, Armor Bearers, Miss'y Africa, 10; Mt. Holly, Holly Branch, sch'p Futtehgurh, 15. 25 00

Morris and Orange. — Mendham, 1st Aux., sch. Syria, 25; Orange Central Aux., Miss'y Laos, 190; Rockaway Aux., sch'p Bangkok, 33. 248 00

New Brunswick. — Lambertville, Ogilvie Bd., for sch. bld'g Jedaidch, 300, S. S., sch'p Sidon, 52. 352 00

New Castle.—Newark 1st, Hope Bd., sch'p Kolapoor, 30 00

North Pacific Branch.—Portland, Miss Swift, 5; Tualitin Plains, Ladies, 8 45. 13 45

Otsego. — Delhi 2d Aux., 25 75; Cherry Valley Aux., 12, Mrs. S. M. Belcher, 50, Miss Catharine Roseboom, 50 (112); Hobart Aux., 41 30; Springfield, Mrs. A. A. Cotes Winsor, 25, all for Sao Paulo bld'g. 204 05

Philadelphia. — 10th Ch., Mrs. John Stewart, 1, Miss H. A. Dillaye, B. R., Tokio, 60 (61); West Spruce St. Ch., E. T. B., Sao Paulo bld'g, 5. 66 00

Philadelphia Central.—Alexander Ch., Mrs. R. H. Beattie for L. M., 25; N. Broad St. Ch., Mrs. W. A. Solomon, Katie Solomon, sch'p Futtehgurh, 30; North Ch., S. S. No. 2, sch'ps Dehra and Oroomiah, 35. 90 00

Philadelphia North.—Doylestown Aux., Miss'y Shanghai, 35; Germantown 1st, a member, for building funds, 400, Eliot Boys' Bd., Myupurie bell, 15 (415); Germantown 2d Aux., sch'p California, 36; Germantown, Market Sq. Ch., Mrs. G. W. Toland, Med. Fund, 25; Pottstown Aux., sch'p Mynpurie, 30, Band of Faith, sch'p Bancho sch. Tokio, 50 (80); Providence Ch., Hopeful Bd., 20. 611 00

Pittsburgh and Allegheny Com.—Hoboken Aux., 6 00

Portsmouth.—Portsmouth 2d, Busy Bees, for sch. Gaboon, 60 00

Redstone. — Tent Ch. Aux., 25; Uniontown S. S., 80, all for Sao Paulo bld'g. 105 00

Rochester.—Livonia, Y. P. Soc., support Miss Strong, China, 5; Sparta, 2d Aux., for L. M. and Sao Paulo bld'g, 25; Sweden Aux., for sch'p Ningpo, in part, 25. 55 00

St. Clairsville.—Beallsville Aux., 8; Crabapple, 23; Mt. Pleasant, Little Gleaners, 10 50; Stillwater Aux., 5 50; Wheeling Valley Aux., 20 50. 67 50

Shenango. — New Brighton Aux., for Nez Perces, 39, Mrs. M. E. Palmer, sch'p Gaboon, 13 (52); Rich Hill Aux., 24; Slippery Rock Aux., 20; Westfield Aux., 46 14 (90 14), for Miss'y Siam. 142 14

Washington City.—New York Ave. Ch., Youths' Miss'y Soc., for sch., Canton (2 years), 200 00

West Virginia.—Parkersburg Calvary Ch., a friend, for L. M., 25, Emma Bush Bd., sch'p Allahabad, 10, Loring Bd., zenana work Etawah, 5 62. 40 62

Miscellaneous.—Attica, Ind., Mrs. S. C. Earle, sending missionaries, 2 50; Buffalo, Pa., A. J. C., Sao Paulo bld'g, 5; Chambersburg, Pa., Mrs. C.'s mite box, same, 3 10; Chicago Junction, O., Mrs. C. J. Hamsher, 1 50, Josie Hamsher, 1, Metta Thrailkill, 1; Clinton, N. Y., C. E. F., 10; Doylestown, O., a friend, Sao Paulo bld'g, 10; Kingston, Tenn., Mrs. C. Brause's miss'y box, 10; Northumberland, Pa., Miss E. Forsyth, Sao Paulo bld'g, 5; Perth Amboy, N. J., Chas. K. Seaman, 1 80; Philadelphia, a friend, 58; Miss Boswell, for Oroomiah, 2; Pittston, Pa., a friend, Sao Paulo bld'g, 1 80; Suspension Bridge, N. Y., Mrs. Jas. Watson, 5; Wilmington, Del., a lady and her mother, Sao Paulo bld'g, 2; Windham, N. H., Miss Clarissa Hills, for same, 10; sale of Historical Sketches, 27 04; sale of leaflets, etc., 21 09. 177 83

Total for February, 1883,	$4,751 72
Previously acknowledged,	42,388 78
Total from May 1, 1882,	$47,140 50

Mrs. Julia M. Fishburn, *Treasurer*,

March 1, 1883. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

Room 48, McCormick Block, Chicago, Illinois.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN APRIL.

John i. 29–51. *Golden Text for the Month.*—"The Lamb of God, which taketh away the sin of the world."

ANNUAL MEETING.

The twelfth annual meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the Fort Street Church in Detroit, Michigan, April 25 and 26.

Let the spirit of prayer pervade each heart in preparation for this great assembly, and the Hearer of prayer shall then truly be also the Answerer of prayer.

NEW AUXILIARIES.

Indianapolis, Ind., 6th Ch., reorganized.
Indianapolis, Ind., 2d Ch., Young Ladies' Society.
Leadville, Colorado.
Minneapolis, Minn., Westminster Ch., Young Ladies' Society.
Pemberville, O., Edna Cole Band.
Volga, Dakota Ter.
Caro, Mich.

HONORARY MEMBERS.

Mrs. S. J. McPherson, Chicago, Ill.
Mrs. Joseph N. Field, Manchester, England.

NEW LIFE MEMBERS.

Mrs. J. M. Allis, Lafayette, Ind.
Miss Margaret Flitt, Ishpeming, Mich.
Mrs. S. C. Hoffman, Ft. Wayne, Ind.
Miss Martha Hough, Ft. Wayne, Ind.
Mrs. A. C. Probasco, Ft. Wayne, Ind.
Mrs. Spencer Rising, Lena, Ill.
Mrs. Frank Saunders, Pana, Ill.
Mrs. Selena E. Sheldon, Sherman, N. Y.
Mrs. Mary J. Willing, Chicago, Ill.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to Feb. 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

Bellefontaine. — Bucyrus, Wall fund, 10; De Graff, sal. Miss Hartwell, 5; Kenton, same, 15; H. M., 7. 37 00
Bloomington.—Gilman, 20 70
Cairo.—Bridgeport, 7 00
Chicago.—Chicago, 1st, 153 50; Laos, 10; H. M., 5; S. S., education of girls in India and China, 76 84; H. M., 50; Y. L. S., Mrs. Ogden, 75; 2d, 136 20; pupil in Chefoo, 40; Persia, 174; H. M., 1; 3d, sal. Miss Olmstead, 150; Mrs. Wm. Mendsen, Shanghai, *special*, 15; for Mrs. Robertson, 10; 4th, sal. Miss Anderson, 159 80; Y. L. S., 20; S. S. Canton sch., 75: Mother's Mite Soc., 4 25; 5th, Mr. E. M. Merrick, Laos Mission, 30; 41st Street Ch., Rio Claro, *special*, 22 50; Westminster Ch., Boys' Band, Laos, 25; Evanston, S. S., Syria sch., 35; Lake Forest, Y. P. S., 17 42;

Oroomiah Hos., 25; Steady Streams, 3 80; Wheeling, 29 36. 1343 67

Council Bluffs.—Walnut, Mrs. R. E. Flickinger, 5; Miss Charlotte White, 50 cts. 5 50

Crawfordsville.—Attica, 10; Covington, 10; Band, 9; Delphi, Oroomiah Hospital, 29 56; Elizaville, 5; Lafayette, 1st, sal. Mrs. Warren, 50; 2d, Little Helpers, 3; Links and Strands, Africa, 12; Louise and Josie Falley, Persia, 3; Newton, 11; Rockfield and Rockcreek, 14; Romney, Laos, *special*, 10; Thorntown, Laos, *special*, 12 50. 179 06

Denver.—Boulder, Tabriz bld'g, 6 25; Denver, Wells Children, Persian sch., 2 52; Greeley, Tabriz bld'g, 11 50. 20 27

Detroit.—Detroit, Westminster Ch., Laos, *special*, 25; Mexico, 50; Milford, Will Whipple Band, Persian sch., 3. 78 00

Fort Dodge. — Cherokee, Willing Workers, 18 75

Fort Wayne.—Auburn, Girls' Band, Brazil, 12; Ft. Wayne, 1st and 3d, sal. Mrs. Farnham, 200; Kendalville, 20; Goshen, Helping Hand Band, 15; La Grange, 31. 278 00

Freeport.—Argyle, Willow Creek Ch., 21 56; Belvidere, 21 40; Lena, 36 47. 79 43

Huron.—Tiffin S. S., Laos, 10 00

Indianapolis.—Bethany Ch., 10; Greencastle, Mrs. J. P. Coats, Laos, 25; Hopewell, sal. Mrs. Bergen, 25 94; Indianapolis, 1st, Syrian schools, 2, sal. Mrs. Van Hook, 43 32; 2d, sal. Miss Clark, 200; 8th, Kangwe, *special*, 7; Y. L. Soc., by M. S. H., for medical work, 8. 321 26

Iowa.—Birmingham, 10; Burlington, 20 90; Fairfield, 49; Mrs. Wm. Elliott, Laos, 1; Gleaners, Laos, *special*, 25; Ft. Madison, 10; Libertyville, 5; Mediapolis, Futtehgurh sch., 10; Band, Tabriz bld'g, 10; Middletown, 10, Band, 8 41; Morning Sun, 30; Mt. Pleasant, 16 56; New London, 11 10; Spring Creek, 4 75; Winfield, 18 45. 240 17

Lake Superior.—Ishpeming, 25 00

Lansing.—Brooklyn, 10 00

Larned.—Hutchinson, J. M. Brehm, Persia and Laos, 20 00

Logansport.—Logansport, Training sch., Canton, 12 50; Plymouth, 9; Light Bearers, 3; Apple Blossoms, 4. 28 50

Mattoon. — Effingham, Laos and Syria, 25; Pana, 15; sal. Miss Calhoun, 10; Paris, 12. 62 00

Milwaukee. — Milwaukee, Calvary Ch., Syrian sch., 37 50

Monroe.—Adrian, 13; Coldwater, 3; Jonesville, 10, all sal. Miss Patton; Adrian, 10 80, Coldwater, 20, Jonesville, 10, Tecumseh, 16, all sal. Mrs. McKee. 82 80

Muncie.—Union City, H. M., 10 65

Ottawa.—Aurora, 6; S. S., pupil in India, 6 25; Sandwich, 29 55; Streator, 20; Y. L. Soc., for Miss Cundalls, 15. 76 80

Oregon.—Eugene City, 10 50

Peoria.—Peoria, 1st and 2d, Mrs. J. L. Griswold, 100 00

Rock River.—Malden, James McKinstry, 5; Norwood, pupil, China, 16 70; Princeton, Band, 25. 46 70

Saginaw.—Flint, Syrian schs., 25; Golden Rule Band of Saginaw, Rio Claro, *special*, 60. 85 00

Schuyler.—Monmouth, 25 00

St. Paul. — Minneapolis, Andrew Ch., *special*, San Francisco, 12; Westminster Ch., sal. Mrs. Mateer, 33 50; Y. L., *special*, Brazil, 30; St. Paul, 1st, 10; House of Hope Ch., 23 40. 108 90

Winnebago.—Neenah, B. rea., 45; sal. Miss Dougherty, 21; Ripon, S. S., 5. 71 00

Winona.—Rochester, Downing Bd., Oroomiah Hospital, 25 00

Wisconsin River. — Kilbourn, 10; Prairie du Sac, 15; Cheerful Workers, Laos, *special*, 25. 50 00

Memorial Fund.—By sale of "A Brief Record," 6 55

Miscellaneous.—By sale of Historical Sketches, 3 30; of leaflets, 5 34; of Cook Book, 1; of photographs of Mrs. Van Hook, 1; for publishing of Annual Report,—Manteno, Ill., 1; Indianapolis, Ind., 1st, 80 cts. Miscellaneous, 50 (2 30). 12 94

Total for month,	$3,533 65
Previously acknowledged,	26,385 06
From April 20 to Feb. 20,	$29,918 71

Mrs. Henry M. Humphrey, *Treasurer*,

Chicago, Ill., *Feb.* 20, 1883. Room 48, McCormick Block.